by which they wereguatded and defended; which* after further growth, coming to be more dry and cracking, they issued forth, but lived only a short time after.—And as for the first original of Eusebius represents his sense thus:

E. P. 1.1. aAAocicaw £a><wv o avo^coiroc £*y£t>vr?arj, €/c TO

' *fjiiv a||a* St caureov fa^v *vifjLtffQai, JJ.QVOV* 8e *TOV avQg* TToXv^povtov SeTaOat Tifojvijcrcwe, Sto *KOI* /car ap/ctC * OVK av 7TOT6 rotovrov OVTO Swicrw0?7vafc* Men were at first generated in the bellies of other animals, forasmuch as all other animals, after they are brought forth, are quickly able to feed and nourish themselves, but man alone needs to be nursed up a long time; and therefore could not be preserved at first, in any . other way.—-But Plutarch expresseth Symp.Hb.^8. this something more particularly: [r]Ava$-

,Q. 8. p. 730. torn, ii.oper. **fiavopoc cv *lywvaw*** *vyytvtGVat* **ro** TT^WTOV **avc/pw-**

". . Trove aTTO^aivtrat, **icai** *Tpafavrac; Kai* i/cavovc tatiroTc jSoTjflelv, efcpXrjflTivai TiiviicavTa /cat *\a($ia()ai.* Anaximander conqludes, that men were at first generated in the bellies of fishes, and being there nourished, till they grew strong, and were able to shift for themselves, they were afterward cast out upon dry land. —-Lastly, Anaxi-mandef's theology is thus both represented to us>. and censured, by Velleius, the Epicurean lib[6]!**.'*." philosopher in Cicero : " Anaximandri P. 2894. opinio est nativos essedeos, longis inter-

toni. ix.oper. vallis Orientes pccidentesque, eosque in-numerabiles esse mundos: sed nos deum nisi sem-piternum intelligere xjut possumus?" Anaximander's opinion is, that the gods are native, rising and vanishing again, ialong periods of times ; and that these gods are innumerable worlds: but how

can we conceive that to be a God, which is not